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FROM THE PRESIDENTIAL ADDRESS

*To the 87th International Convention
of the Theosophical Society*

BY N. SRI RAM, *President*

It is now 87 years and more since the Society was launched into existence to set about the task of re-proclaiming and disseminating far and wide the ageless Wisdom in a world that was soon to enter into a period of extraordinary changes, in some respects, violent and revolutionary, in almost every department of human activity and thought. Yet it is a noteworthy fact that the Wisdom then proclaimed is as needed today as ever before, whether in the world at large or by us individually. We are now living in a world in which the ways of life and perspectives of people are altering more than ever before, also a world over which there has developed the heavy cloud of a crisis which threatens to disrupt all humanity and all its institutions built up through centuries of effort, discovery and progress. Some factors of the world situation have been acutely brought home to us in India on her Himalayan frontier. It is at such times of uncertainty, confusion and strain that the Wisdom to which we look should enable us to take all things serenely in our stride with understanding and balance.

Crises, small and great, are inevitable in life, a truism that we fail to perceive when we ourselves are affected; but Life, being a divine energy, can never come to a stop but must progress to ever-new tasks and situations—life, not only as a whole but

also as the individualized stream that each one of us is. It goes on, despite every temporary obstacle, expanding, branching out, blossoming and fructifying according to its innate potentialities. This being the case, our concern is primarily with our living, in other words, with our own dharma and action at each present moment, action which if it is to be wise, must spring not out of any habitual reactions, that is to say, our favorite prejudices, but out of an understanding of ourselves, of all things around us and our relationships with them.

In the olden days in India all knowledge was divided into two categories; that knowledge which is of external things, of various arts and sciences, and the other knowledge of *that* by which all else is known. This latter knowledge we may regard, from our limited point of view, as knowledge of oneself as one is, of the subject as distinguished from object, of life in general. Surely the world and ourselves need this other knowledge in spite of all our modern progress. We need not only know-how of different sorts, but also knowledge with regard to the condition of our own being, which ultimately is inseparable from that being.

Theosophy is Truth, but what we call truth, being the truth of what exists, is obviously manifold, existing at different levels. Fundamentally it is the truth of Life universal, latent in all things, experiencing

and acting through diverse forms in diverse ways, with a potentiality not susceptible to any of our feeble measures, and with depths in it which can flower in our individual lives as well as in the pattern of relationships and activities that constitute our world. It is in these depths and there alone that we can experience the true nature of that universal Brotherhood which our first Object proclaims. To know the truth in its wholeness as well as in its parts, the truth which includes both life and form, there needs to be an approach which is scientific, philosophic and religious at the same time. I use the word "religious" not in the sense of any narrow pattern or blind belief, but in the sense of manifesting that quality which belongs to our uncorrupted being. To know the truth that belongs to this being, truth in the deepest sense, we have to lay ourselves open to it, that is, be sensitive to it. This openness of mind and heart alone can unlock that knowledge, both of ourselves and of the manner of our relatedness to the world, which is attainable only within ourselves.

When we study the first Object of the Society, we see it refers to the unity that underlies all the diversity we observe. In the second and third Objects, as formulated—"to study, to investigate"—we can discern the need for that open approach which is essential for comprehending the truth in whatever aspect. If the Theosophical Society can become a body of members who not merely seek to propagate the truth as declared by whatever authority, but embody in themselves the approach needed to receive the truth, an approach or a condition of mind and heart that has in it the quality of truth or truthfulness; if the members of the Society not merely proclaim brotherhood but embody it in their thought and action, free from every sectarian, racial and national prejudice; then the Society will be fulfilling the great need of the time and manifesting that Time spirit, as we may call it, which in the curve of human progress marks at each present moment the turn from the past to the future.

From a careful reading of all the Reports received from the various Sections, there emerges, at least in my mind, the impression that the work as a whole goes on steadily and well; which is not to say that it does not need to be improved in very many respects, or even radically in its quality. But such improvement depends on each and every member, and not only on the officials of the Society or the so-called leaders, including myself. In a Society which exists to propagate the Divine Wisdom, he is a true leader whose influence is in the direction of making each man his own leader, able to guide himself by the light that is within himself.

Dr. Henry Smith, the National President of the Section in the United States of America, writes in his Report of the need to "present a proper image of Theosophy". As one recognizes the importance of doing so, one also realizes how difficult it is to do justice to a Wisdom which is so lofty yet so practical. The image we present of Theosophy must necessarily be the image in our own minds, which in its essential nature cannot be divorced from what we are, our general outlook, our ways of thinking and acting. The character of any Society in the eyes of the world will necessarily reflect the character and quality of its members. It may be possible to trim and shape our words in communications, which is one thing, but the fire, the inspiration and the lustre that belong to truth in any deep sense is another, and it can come only from deep within ourselves. We need to experience in ourselves the truth, in order effectively to convey its force and value to others.

There are several Reports which speak of a fall in membership; happily it is not the case everywhere. What are we to do with regard to this fall? Seeking means to attract members has its dangers, for then we tend to compromise with the truth, to adapt it to the prejudices and fashionable ideas of others. It may be there has to be a new, more deeply felt and purer presentation of

the Wisdom, expressing a more mature, less self-centred understanding on our part. In the measure we succeed in setting forth the truth, we can be less concerned as to how many are attracted to it.

Dr. Smith also remarks that "a real study of Theosophy needs to be encouraged," and "the achievement level of Lodges and individuals raised". In so far as this can be done by the supply of material for Lodge programs, by training and the teaching of techniques, this is being done by means of the Education Department at "Olcott," the American Section Headquarters, and the "Workshops" which are held periodically there, at the Annual National Conferences, as part of the Regional Expansion program, and so forth. The Education Department is so called because what is collected, prepared and supplied to Lodges and members is fundamentally educational in its effect. At the Workshops those who attend study techniques of group discussion and leadership, as well as public relations and Lodge work. The Headquarters has issued a booklet containing material for a three-year Lodge program, as many Lodges, especially those recently formed, tend to carry on activities in a somewhat haphazard manner. The American Section has now over 4,300 members, the next largest to India, which has a membership of nearly 7,400.

The main effort of the year in England has been a nation-wide campaign for unity, with advertising by new methods and specially prepared pamphlets, attractively got up and widely circulated. It is said in the Report of Mr. Wallace Slater, the General Secretary, that this campaign was "centred around the implications of man's divinity—brotherhood, one world and the oneness of all life." The advertising brought increased numbers to the public lectures and four to five times the usual number of enquiries about Theosophy. It is also good to learn that there is increasing interest in Theosophical subjects among young people, judging by those who come to the Library

at the London Headquarters as enquirers. I cannot but feel that Theosophy, if presented as it should be, not overloaded with detail nor in a spirit of dogmatic assertion but with that simplicity that should characterize a direct approach to essentials, should appeal to the young, unspoilt and unsophisticated mind. But we who are the elders do not always have that approach, and then there are so many influences these days that besiege the young mind, and soon divert its energies.

An increasingly important feature of the work of the English Section is the Theosophical Research Centre and its Science Group publications, which are now circulated, we are told, in 21 countries. There is a Science Group being formed in India. There are centres of research in the Netherlands, in New Zealand and Australia, which collaborate with the Centre in England. There is also a Research Division in the Education Department at "Olcott," which at present is engaged in drafting a modern Glossary for Theosophical students. Dr. Laurence Bendit has undertaken this work. All this indicates a trend in the Society's activities, which has obviously great scope for development and expression.

Among the European Sections, Iceland is one where there is much enthusiasm and activity at present. Iceland has a population of about 150,000, but the Section has now about 550 members, of whom 63 joined during the past year. The General Secretary, Mr. Sigvaldi Hjalmarsson, writes they "fully realize that it is the Lodge work that decides how well the Society succeeds in fulfilling its mission". The Chairmen of the Lodges held two meetings during the year to discuss ways and means of improving the Lodge work. Many Lodges choose a definite subject each autumn and devote themselves entirely to its study through the whole winter. Besides this, there are two Study Groups, named the Black Rose and the White Circle, respectively, which have gone on for several years, the first under the guidance of Mr. Gretar Fells, the ex-

General Secretary, and the second under the present General Secretary. Mr. Hjalmarsson records progress in many directions, in the work of the Publishing House, the expansion of the Section journal which now contains articles suited to the general public, and so forth.

The German Section has had many vicissitudes but is now slowly consolidating itself, making a special point of establishing brotherly relations and co-operation with members in other European countries. The 60-years Jubilee of the Section was celebrated this year at Frankfurt, and the General Secretary, Mr. Heinrich Nagel, mentions with great pleasure that there were present on the occasion delegates from a number of other European Sections and two other German Theosophical Societies. As many as 26 German members attended the European Congress which was held this summer at Swanwick in England. The German Theosophists feel, we are told, that they should "form a spiritual bridge of understanding, reconciliation and active brotherhood between the opposing powers in Europe" and work for the establishment of a United States of Europe within the body of a united world. There is evidence that these sentiments reflect an attitude which is wide-spread among the younger generation in that country.

Another European Section which had a Jubilee this year, having completed 50 years, is German-speaking Austria. I myself had the great pleasure of presiding over this celebration in Vienna last September, and there were then present some 32 visitors from other countries, including Mr. John Coats, Chairman of the European Federation Council, Mr. Heinrich Nagel, General Secretary of Germany, and Mrs. Radha Burnier of the Society in India. There were welcome visitors from some countries beyond the Iron Curtain, who do not have normally any opportunity of taking part in such activities or of meeting members in other countries. Mr. Fritz Schleifer, who is again the General Secret-

ary for Austria, gave on this occasion an interesting account of the history of the Section, with its ups and downs.

The chief event of the year in Europe was the holding of the European Federation Congress from July 26th to August 2nd at Swanwick, Derbyshire, in England. There were 388 delegates, of whom 168 were from various Sections on the continent and abroad, the rest being members from England, Scotland, Eire, North Ireland and Wales. Among visitors to the Congress I might mention Srimati Rukmini Devi, Mrs. Gool Minwalla representing Pakistan, Mrs. Radha Burnier representing India, and Mr. Hans Zeuger, the Presidential Agent for Israel. I myself presided over this Congress, which was regarded by all present as a great success. It was in some ways better than its predecessors held in Hamburg, Baden, Montecatini and Paris, because of the fact that all the delegates were housed this time in the same premises and were able to contact one another freely and informally. The Congress was organized by Mr. John Coats, the European Federation Chairman, with the assistance of the General Secretary for England and others. Since there were no less than 19 General Secretaries present on this occasion, advantage was taken to hold a meeting of the General Council of the Theosophical Society, under a new Rule of the general Regulations of the Society, which specifically authorizes the President to call meetings of the Council on such occasions to discuss any matters that may be placed before them.

The General Secretary for India, Mrs. Radha Burnier, says in her Report that the work of the Section is being actively carried on in the different parts of the country. There has been much lecturing, many study camps and conferences. Nevertheless there has been a slight decrease in membership. She explains this partly by the fact that new members are brought in not infrequently without their being sufficiently acquainted with the objects and

character of the Society. Such persons lapse from membership not long afterwards.

This question of members losing interest after a time is not confined to India; it is discussed also in the Reports from the American and Australian Sections. Dr. Henry Smith says that in the American Section they have been making a study of it and have found that the greatest proportion of those who lose interest do so during the first five years of membership, which is more or less also the experience in Australia. He thinks this is partly due to the fact that some people are attracted to Theosophical lectures and literature, feeling "a vague need which they themselves do not understand," but are "never gripped by the Theosophical philosophy". Another reason given is that adequate instruction is not provided for the newer members. Mrs. Burnier has suggested in her Report a systematic effort on the part of the Section Headquarters, the Federations and the Lodges, at their different levels, to maintain personal touch with new members. She also adverts to the fact that whereas in Western countries Theosophy is something strikingly new, which changes the lives of people, it is *not* so in India and is often regarded with that tolerant indifference, which soon extinguishes whatever spark of interest might have led them to join it at first.

Miss Helen Zahara, General Secretary for Australia, refers to the fact that although there is continued demand for our lectures and much encouraging response to the radio programs conducted from Sydney and Melbourne—a regular feature of the work in Australia—the interest is not reflected in increase of membership. At the last Convention, at which Mr. James S. Perkins, the International Vice-President, and Mrs. Kathrine Perkins were the chief guests, there was "tremendous vitality and enthusiasm" among those who attended. Also continued efforts are being made by dedicated workers in the Lodges; nevertheless, there are not as many joining the Society as one would expect.

If it is the case that people *are* being influenced by Theosophy, although they do not care to join the Society, I wonder if that is an indication that our membership is intended to be comparatively small, but continuing to give the service that is needed. It would be foolish to think that because we are a comparatively small body we are the elect. Rather we should have the attitude that though small in numbers, we must try to reach and maintain that quality by which the world can be changed for the better. After all, it is change in the quality of life and thought which is fundamentally needed.

In Sydney they are planning to create a Home for elderly Theosophists. There is already such a Home in New Zealand, not far from Auckland. In this context, I might refer also to an effort being made by some members in Southern California in the United States to establish a community for elderly Theosophists.

Having mentioned the radio work in the Australian Section, I might say here that the use of broadcasting is coming into vogue in many places. It has expanded considerably in the American Section. Mr. Hans Zeuger, Presidential Agent in Israel, writes that he has been allowed to speak through the Government-owned radio in that country, and the talks given by him have enabled him to reach the public there as had not been possible before. There was a panel discussion broadcast in the Netherlands, which Mr. A. J. van Leeuwen, the General Secretary, says impressed many people favorably. Perhaps there will be more such radio talks in that country. Radio talks have been given regularly in Puerto Rico and also in Brazil.

One of the Sections in which the membership has been increasing quite rapidly is Indonesia, which has now nearly 1,700 members. The 50th anniversary of the Section was celebrated during Easter this year in Solo. The Indonesian members are planning to hold the second Indo-Pacific Conference in May next year at a place not far

from the famous shrine of Borobudur. It may be remembered that the first such Conference, organized by Miss Helen Zahara, was held in Sydney, Australia, in 1959.

Another Section in the Indian Ocean area which celebrated its Golden Jubilee this year is Burma. The General Secretary, Mr. Hla Maung, writes at some length about this event, as it was marked by much enthusiasm. The Burmese Section, like many other Sections and Lodges, does a good deal of ameliorative and humanitarian work, which would come under the heading of the Order of Service in places where this Order is functioning. Some years ago the Theosophists in Burma, with much support from the general public, secured an amendment of the Slaughter Prohibition Act, by which cattle were not to be slaughtered on certain sacred days of the year. But apparently the new revolutionary Government has repealed those sections, and Mr. Hla Maung says with some sorrow that cattle slaughter is no longer an offence.

I mention this to show that we need to bring about a lasting change in the hearts of the people themselves, and as I understand it, this is principally the work of the Theosophical Society, as distinguished from so many other Societies which aim at particular reforms. It has been repeatedly the case in history that what is achieved today is undone tomorrow. But if there can be a fundamental change in the individual or the people, all the necessary outer changes will follow quickly and as a matter of course. This is not to say that we should not work for particular reforms, but rather to indicate that in addition to such work, we as Theosophists have to aim at something deeper and more lasting.

Another Section where there is much vitality and progress is The Philippines. Mr. Domingo Argente, the General Secretary, writes that they have completed the new headquarters building in Manila and it now stands as "a splendid if humble symbol in stone of the united aspirations and long-

dedicated efforts of the members". In this building they have public lectures, Lodge programs, group meditations, and so forth. Two new Lodges have recently been created in the Section, and there are others in the offing. It is encouraging to read that there is a growing group of "young stalwarts from several Lodges helping in the activities of the national headquarters". People from outside are invited to speak from the Theosophical platform, but what they say is discussed in the light of Theosophy, and care is taken to see that the Theosophical platform is not exploited by other organizations for their own purposes, a point sometimes not sufficiently guarded against by members and Lodges in their eagerness to illustrate the universality and freedom of thought for which the Society fundamentally stands. There are active T.O.S. groups in The Philippines working for the rehabilitation and welfare of freed prisoners, animals, sick people, and so forth.

Turning to Central and South America, the Colombian Section records considerable progress. It has now nearly 200 members, of whom 53 joined during this year. There are three new Lodges, and it is said that the members have all come in "with excellent intellectual preparation" and with much enthusiasm. The General Secretary, Senora Carmen Vengoechea, feels that the quality of the members ensures the continuity of these new Lodges, and she says further that all Lodges are active, and there is a spirit of absolute cordiality amongst the members. Mr. and Mrs. Fritz Loenholdt, from the United States, who for a number of years were the main support of the Society in El Salvador, Central America, are now in Colombia and will no doubt help the work in that country.

An important aspect of the Theosophical work in all countries where English is not freely used is the translation of Theosophical literature into the national languages. Such work is going on in many Sections. For a number of years the necessity has been felt in the Spanish-speaking countries

for co-ordinating this work of translation into Spanish. Colombia is fortunate in having at its disposal the services of Senor Walter Ballesteros, and is therefore able to bring out regularly a number of pamphlets entitled "Theosophical Selections," and these are distributed free of charge. Four such booklets were printed last year and 1000 copies of each so distributed. One of our brothers there has printed at his own expense 5000 copies of a book written by himself explaining Theosophy in an elementary manner, and these were also given away free.

Another country where a good deal of new ground was broken this year is Brazil, which is geographically one of the largest countries in the world, the enormous territory which constitutes the basin of the Amazon River and its tributaries being practically undeveloped. Till now the activities of the Society in Brazil have been largely confined to the coastal belt and have centred round the cities of Rio de Janeiro and Sao Paulo. Senor Armando Sales, the General Secretary, accompanied by his wife, paid a visit last summer to eleven State capitals in the northern region of the country, strengthening the active Lodges, founding six study groups and reviving the Lodge at Belem near the mouth of the Amazon river. His tour may result in a considerable extension of our work in Brazil. In his Report he mentions the formation of a new Lodge in Rio de Janeiro and a great deal of propaganda work through leaflets, which were also sent to Chile and Uruguay for distribution.

Quite unexpectedly because of all the turmoil in that country, of which there have been many newspaper reports, I received recently a Report from Senor Celestino Aquilar Mora, the National President of the Cuban Section. He states that there are now 23 Lodges in that country, with approximately 470 members. The Lodges, we are told, have continued their normal rhythm of work, though with understandably small attendance at meetings.

It is not possible for me to refer here to the work in all the Sections and Federations throughout the world.

Because of the European Federation Congress held in England, some of the usual Summer Schools were not held during this year, but there were Summer Schools in Iceland where Mrs. Doris Groves of England was present as the chief speaker, at Gammel Praestegaard in Denmark, at Kreivila in Finland, and at Pichl in Austria for the German-speaking members. The attendance at these Summer Schools has ranged from 70 to 90, but the members who attend are amongst the most earnest and active. There was also a Summer School at Amersfoort in Holland, at which the subject studied was "The Upanishads and Their Influence". As in previous years there was a Summer School following the American Section Convention at "Olcott," and a period of discussion and study following the Australian Convention held near Melbourne.

During this year I went to Europe, mainly to preside over the European Congress, but also toured the Scandinavian countries and Finland, attending the Summer Schools at Gammel Praestegaard and Kreivila. Later I presided over the Jubilee Convention in Austria and visited Huizen, Amsterdam, Paris and Athens. Mr. and Mrs. Perkins made a five-months tour of Australia and New Zealand, and were guest speakers at the Australian Convention, as already stated. Srimati Rukmini Devi attended the European Federation Congress and visited the Netherlands Section and Denmark, and also made a short trip to the United States on personal business. Mr. and Mrs. Matt Boardman, who reside at Krotona in the United States, made an important tour through some of the Central and South American countries, which was much appreciated by the Lodges and members in that area, particularly since both of them speak Spanish. Dr. and Mrs. Laurence Bendit visited a number of places in Canada, in addition to making tours in the United

States, where they are living and working at present. Mr. John Coats has been constantly touring in the European Sections and helping them in every possible way. I might also mention here Miss Edith Gray of the United States, who attended the School of the Wisdom and was present at the 1961 International Convention. After leaving Adyar she made a tour in Australia and New Zealand and helped the work there by placing Theosophical books in the libraries of universities and other public institutions. I have not mentioned here the considerable amount of lecturing that goes on in all Sections as part of their organized work.

The Work At Adyar

I mentioned in last year's Address the 1961-62 session of the School of the Wisdom, but of course could refer only to its first term. There were 32 students in the second term, which began early in January. The 1962-63 session opened on October 2nd as usual, with some twenty students, coming from the United States, Iceland, Australia, Viet Nam, New Zealand, Canada, Southern Rhodesia, Germany, Poland and India. Mr. and Mrs. James S. Perkins are directing the studies for this session assisted by Mr. and Mrs. Felix Layton.

The 75-years' Jubilee of the Adyar Library was celebrated on the 29th of December last year, Dr. C. P. Ramaswami Aiyar presiding. On that occasion there was issued a Jubilee volume of the Library's bulletin, *Brahma Vidya*, containing notable articles by various scholars throughout the world.

It is hoped that the construction of the new building of the Adyar Library can be commenced fairly early in 1963. In March this year, with the support of the Executive Committee of the Society, I addressed all members of the General Council with regard to the use of the Besant and Damodar Gardens area of the Headquarters estate, occupied for over 28 years by the Besant Centenary Trust and Kalakshetra—the Besant Gardens on a year to year basis and Damodar Gardens under a lease since 1953.

The Council gave its approval to the proposal that the area in the eastern portion of Besant Gardens, which is urgently needed for the construction of the Adyar Library building, be vacated at least by June 1963; and that the remainder of Besant Gardens be vacated at least by June 1964. Also, it endorsed the proposal of not renewing the lease given to the Besant Centenary Trust for occupation of Damodar Gardens after the expiry of its term and securing its termination even earlier if possible. It is intended to allow the Olcott Memorial School to use the large bungalow there on suitable terms, so that the School may be developed into a worthy memorial to Colonel Olcott, our President Founder. I pointed out in this communication to the General Council that inasmuch as the Besant Centenary Trust and Kalakshetra now have extensive grounds of their own, not far south of the Society's estate and have already erected a number of classrooms and other buildings, it should be possible for them to vacate the grounds occupied by them on the Theosophical Society's estate.

Our plans for the use of the grounds in Besant and Damodar Gardens include the new building for the Adyar Library, as already mentioned, and there will be need also for other buildings in which we will be able to accommodate research scholars from different countries. We are also contemplating the construction of a new Vasanta Press building, for which we have now the architect's plans, some buildings to accommodate workers and a modern laundry for the community.

The Theosophical Publishing House at Adyar wishes me to bring to the notice of members that we are producing at the Vasanta Press, Adyar, a new edition of *The Secret Doctrine* in six volumes, as before, including the index. By the time the new year is under way three of these volumes will be off the press. It is proposed, with special arrangements for the purpose, to expedite as much as possible the printing of the remaining three volumes. We are also

bringing out *The Mahatma Letters* as well as H.P.B.'s *Collected Writings*, which are being edited with great devotion, meticulous care and much patient research by Mr. Boris de Zirkoff. Volumes VII, VIII and IX have already been brought out and more are yet to come.

I would like to say here that almost everything that H.P.B. has written, even if it be only footnotes appended to the body of an article, is of value and worthy of study, except when she writes humorously which then is enjoyable. I feel that every Lodge throughout the world would do well to have a copy of the new edition of *The Secret Doctrine* and *The Mahatma Letters* and all the volumes of the *Collected Writings*. Even if a Lodge be quite small and cannot afford to have a big Library, the money spent on these volumes would be wisely spent, provided of course the members take the trouble to read them. I am not saying this to promote the T.P.H. sales. It is my view that the T.P.H. should publish not what is most profitable but what is worth publishing.

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I wish to express my sincere thanks to those who have made donations or bequests to the Society or to one or other of its different funds. I might mention here a gift from members in the United States and Canada of a microfilming equipment for use in the Adyar Library and for recording the Society's archives. It is with the contributions of members that we are able to carry on our activities here at Adyar and throughout the world. There are many who cannot help otherwise, but can and do help greatly in this manner. We have always to bear in mind the duty of using in the wisest and best possible manner what comes to us out of their devoted good-will and sacrifice.

As Theosophists we have to learn to look at all things especially in these times in terms of fundamentals, in terms of what is truly good and good for all, instead of what is superficially advantageous or gratifying, the personal or partial gain, and to propagate

this point of view in a world in which most people are pre-occupied with aims and objectives that touch only the surface of living and even there are self-defeating because based on the play of opposites. Even a little of this true wisdom, so different from the worldly point of view as regards everything we touch in our lives, can help greatly. To help even one truly is to help all. What we do in the present will determine the future. Let us, in view of the centenary of the Society, which is only 13 short years ahead, make the intervening time a period of preparation, in which each one does his best, with no ambition, no self-magnification, according to the needs of the world, the needs of those around him, and his own opportunities of service.

TAPE RECORDINGS

Some time ago the Toronto Lodge recorded a number of its weekly lectures. On behalf of the General Executive I have recently questioned other Canadian Lodges concerning their interest in these tapes. Replies are not all in, and no conclusions have been drawn as yet; however, we feel the recordings might in any event be of more value to small groups and individuals, since Lodges usually have their activities planned, and except as a basis for later discussion, tapes are not suitable for larger meetings.

We would therefore like to hear from members-at-large, and those who for any reason do not often attend a Lodge, or who sometimes gather friends at their homes for discussions.

Apart from local speakers, there are talks by Dr. Kuhn, Miss Clara Codd, Geoffrey Hodson, C. Jinarajadasa and others. We would hope to add to the list from amongst the local speakers of other Lodges, or the membership in general.

Will those interested please write to

Cedric Weaver,
30 Orchard Park Drive,
West Hill, Ontario.

CONCERNING DEATH AND ETERNAL LIFE

BY REV. R. G. KATSUNOFF

Death, as usually understood, denoting extinction or a state of non-existence, is to be found nowhere. There is no dead matter anywhere. The universe is a *living whole*. The faith of Israel states boldly, "Adonai Ehod" (God is One)—one entity—and this Oneness has no beginning and no end. Its unchanging attributes are Life and Bliss.

The Old Testament statement, "the soul that sinneth, it shall die" (*Ezekiel 18:4*) refers to the *reincarnation* of the blundering soul in search of itself. The consciousness of the soul on entering physical existence is dimmed out and it "dies", as it were, to the higher spheres from whence it descends. The soul is directed to earth so that by coming in conflict with matter it arrives at self-consciousness.

The ancient Greeks used to say *soma-sema*—the body is a grave—but evidently not a grave to the living soul, as the soul (being of divine nature) cannot die. In reincarnating, the soul *dies* for the purpose of rising to "more abundant life".

The Eleatic philosophers of old could not conceive of death in a universe of life, but they knew of a process which kept all things in constant *flux*; they declared "Panta Re"—all things are ruled by the law of change, yet while the garments of the former crumble and decay, life proceeds triumphant.

Life and death are not only antonyms, they are synonyms. If we look at death steadily and long enough, we will see life arise out of it; and if we analyse the vain forms of life (for the passing world is "vanity of vanities") we recognise only "change and decay". The human beings form indeed an endless line of "fools on the way to dusty death" as Shakespeare tells us. Yet that is not the whole picture. Death is not an end, it is a door leading to a larger life. Death is only an episode in the long story of life. More than that, death is the best

friend of life and the Angel of God welcoming the wandering child home. Let us note here: man's *one* life on earth—we admit—has neither rhyme nor reason. If, on the other hand, we look upon this *one* life as a link in a long chain, then our existence assumes meaning and importance. That is why Goethe said, in effect, without the teachings of reincarnation and karma, life is but chaos. Shakespeare is quite right in speaking of the *one-time-life* of man as

". . . a tale
Told by an idiot
Signifying nothing."

Such an isolated appearance (justly termed "a walking shadow" and "a poor player") could possibly have no meaning. But if we looked at man's "Tomorrow, and tomorrow, and tomorrow" of his long chain of lives—then life appears in different colours: it becomes meaningful and grand. In connection with these "tomorrows", death appears as the great Transmutator and Revealer of true being. Our greatest exaltation in life (this side of heaven or devachan) is when death releases us from the School of Life and grants us a deserved respite. (Many worry about this "coming day" because they have forgotten how it felt when as children—tired and hungry—they heard mother calling them for supper and for rest).

Dogmatic religious teachers speculating on the "Restitution of All Things"—Apokatastasis—(*I Cor. 15:28*) claim that at that time man's last enemy shall be overpowered and "Death shall be no more". As a boy I imagined this to mean that on the Last Day the great God will attack Death—the ugly spoiler of our fondest dreams—and bring about the physical resurrection of our loved ones now reposing beneath

(Continued on page 19)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

Visit of Mr. Sri Ram: Toronto Lodge is arranging for the visit here of our President, Mr. Sri Ram, for three days in August, very likely from August 7 to August 9, the exact dates to be determined later. A further announcement will be made later in ample time for out-of-town members and members of other Lodges to be in Toronto on Mr. Sri Ram's lecture dates.

* * *

The Annual Convention of the Theosophical Society in America will be held at headquarters, Wheaton, from July 12 to July 15, at which Mr. Sri Ram will be the guest speaker. The Convention will be followed by the Summer School, July 17-21.

* * *

Notice of another Convention has been received, this one from Mr. R. H. Patel, General Secretary of The Theosophical Society in East Africa. This Convention will be held at Easter, April 12-15 at Nakura, Kenya, some one hundred miles north of Nairobi. The Theosophical Societies in Africa have unique opportunities to render service in this critical period of transition in the political life of the newly independent countries and those on the verge of independence, by endeavouring to inculcate the Wisdom of Theosophy in the minds and hearts of their fellow countrymen. Our sympathies and best wishes are with them.

* * *

Canadian Peace Research Institute has offered to supply speakers for Theosophical Lodges in Canada which may wish to hear more of the aims and work of the Institute. "Peace research is not a cause or a movement. It is scientific research directed at specific problems underlying international tensions and the nuclear peril. The Institute is a scientific establishment engaging highly qualified scientists on such projects." The Toronto address is 341 Bloor St. West, and doubtless there are offices in other cities.

* * *

Christmas, A.D. 1, "Holy night, Peaceful night",—but that was nearly 2000 years ago. The 1962 Christmas in Bethlehem was much more modern; "Jordanians stood aghast as crowds of Christians fought and cursed each other as they swept noisily into the church for the traditional midnight mass . . . Last year, rival groups of priests fought free-swinging, bottle-throwing street battles over the right to hold rites in St. Catherine's."

The schism and rivalries of religions, and not the Christian religion alone, might be a fertile field of investigation for the Peace Institute. What is it in human nature which arouses bigotry and deep continuing prejudices among those who profess love and brotherhood for all men? Seemingly the human elemental, conscious only of its own passions and desires, seizes the bit in its teeth and drags the Higher Self off with it—and Christ is crucified daily.

* * *

The Theosophical Society in Burma celebrated its fiftieth Anniversary on Oct. 1 1962 and has now issued a well-prepared booklet in honour of the occasion. Theosophy was first introduced into Burma in January 1885 when Col. Olcott, accompanied by Mr. Leadbeater, visited Rangoon. Three Lodges were then organized, but it was not until 1912 that a separate National Society was formed.

* * *

Dr. Ian Stevenson of the University of Virginia, author of *The Evidence for Survival from Claimed Memories of Former Incarnations*, would be interested in hearing from persons who have had experiences suggestive of memories of former lives. Judging from his booklet I assume that Dr. Stevenson will carefully analyse and categorize all evidence of remembrance or partial remembrance and would welcome for his research all sincere contributions of data, particularly those which include some actual supporting evidence. His address is: School of Medicine, University of Virginia, Charlottesville, Virginia.

* * *

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52 ISABELLA ST., TORONTO 5, ONT.

GENERAL EXECUTIVE

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I regret to report the death of two members, one of whom had been a member since 1924 and the other a recently joined member.

Professor Henri de Savoye of Edmonton Lodge passed away on January 3, 1963 in his 92nd year. His membership was dated June, 1924 and during his long association with the Lodge he was an active participant in its affairs. A few years ago he wrote and published a book on *The Mysterious Wisdom* which summed up his phil-

osophy of life. Copies of this book were distributed free to all Lodges in Canada. My sincere sympathy is extended to our Edmonton members in the loss of an old comrade.

Mrs. Helen Groom Nelson of Oxtongue Lake was a member of Toronto Lodge and her death occurred on December 26, 1962. Mrs. Nelson became a member of the Society in March, 1961 and was an enthusiastic student, reading many Theosophical books and journeying down from Oxtongue Lake to Toronto on several occasions. Her acquaintanceship with Theosophy was brief in this incarnation but karma will without doubt bring further opportunities in future lives.

* * *

Two new members have come into the Society recently. Mrs. Julie Shortt who joined the Hamilton Lodge and Mrs. Sheila S. Harvey who entered through the Vancouver Lodge. A warm welcome is extended to both members. —D.W.B.

LETTERS TO THE EDITORS

The Editors
The Canadian Theosophist

In the Sept.-Oct. issue of Vol. 43 of The Can. Theos. you reprinted on page 93 an article entitled "A Commentary on the Gayatri," by "An Obscure Brahman." I believe it necessary to enlighten your readers with the following comments:

1. The *title* is false, inasmuch as the commentary is not on the Gayatri, but on an English version of something that by no stretch of imagination can represent the Gayatri.

2. The *translation* adopted by the "Obscure Brahman" is apparently a very free rendering of verse 15 of the Isavasya Upanisat:

hiranmayena p a t r e n a satyasyapihitam
mukham
tattvam pusannapavrnū satyadharmaya
drstaye ((15))

or of a parallel passage of the same verse in the Brhadaranyaka Upanisat (5-15-1).

This verse is directed to Pusan, i.e., the Sun as Nourisher. Mead and Chattopadhyaya translated this verse as follows:

Truth's face is hidden by a disk of gold.
Unveil, O thou that nourishest (the world) that I, the keeper of the *law of truth*, may see (thy face). (Vol. I-22)
and Dr. E. Roer in "The 12 Principal Upanishads" Vol. II-404, thus:

Open, O Pusan, the mouth of truth, concealed in a golden vessel, to (me who have been) devoted to true piety, for the sake of beholding (the truth).

Of course, this verse *is not the Gayatri* and is not even written in the gayatri metre! The true Gayatri is addressed to Savitr, i.e., the Sun as Generator (and not to Pusan), wherefore it is also called the Savitri.

3. In the second paragraph it is stated: "Its first words are: Om, Bhur, Bhurvah (sic.!)!" This is not true of the Isavasya passage, nor is it true of the Gayatri in the Rig Veda (III-62-10). The "Obscure Brahman" seems to have forgotten that every Brahman has to recite at his morning and evening devotions the Gayatri, preceded by OM and the *three* exclamations (vyahrtis) Bhuh, Bhuvah, Svah.

Willem B. Roos

☆ ☆ ☆

The Editors

The Canadian Theosophist

When comparing the two identically named articles of Dr. Wilks (Jan.-Feb. 1962 and Jan.-Feb. 1963 issues of *The Canadian Theosophist*) one is bound to notice that the controversy seems to have brought about a modification of the thinking of this author on what appears to be his favorite subject. While in the earlier of the two articles he rather categorically stated that H.P.B.'s teachings are Theosophy and all else is not Theosophy, in his recent piece Dr. Wilks admitted the existence of three different varieties of Theosophy, co-existing but distinguishable (and to be distinguished) one from the other. This three-fold division seems a bit more helpful (and

more tolerant) than his earlier position, but in my opinion the main thesis of his article is still suffering from the faults which were noticeable in his first article on this subject.

To be sure, Dr. Wilks has again stated many undeniable truths, which needed publicizing in Theosophical circles. He has very accurately stated that the popularized version of Theosophy which emerged largely as the result of the clairvoyant investigations of C. W. Leadbeater is of such a nature that it demands an absolute minimum of thought and effort (both intellectually and intuitively) on the part of readers and students, and that for such and other reasons this newer variant form of Theosophy,—at times referred to as Neo-Theosophy,—is rather antithetic to the sublime mysticism and occult philosophy of H. P. Blavatsky. Dr. Wilks is also to be commended for describing so well the regrettable state of our Society, in which for many decades discussion and controversy were suppressed in favor of a superficial and sentimental semblance of harmony and amiability, masquerading as "Brotherhood". Members who tend to put such evanescent political projects as the United Nations and World Government as well as various far-fetched and ill-understood humanitarian and animal-welfare projects ahead of the serious study of the Ancient Wisdom should take these statements of Dr. Wilks to heart.

While thus the author of the above-named article courageously voiced a number of important truths, he has nevertheless presented a thesis which is inconclusive and self-contradictory. "Let us cease trying to be a Religion and once more take our place as a Science and a Philosophy," he says, and at the same time emphasizes in almost prophetic language the dogma that Theosophy is in reality a form of divine revelation, proceeding from the Mahatmas through their "direct agent", H.P.B. Like a latter day Theosophical Martin Luther Dr. Wilks anathemizes everyone who tampers with this revelation of the "wisdom of

the Elder Brothers of Humanity” and adjudges those guilty of “speculations and investigations” as perpetrating a “monstrous folly”. There is of course nothing particularly new about this attitude, inasmuch as it is quite common in Theosophical circles, although not as common as Dr. Wilks seems to wish. What is new, however, is that Dr. Wilks also wishes to divest Theosophy of its religious character and transform it into a science and a philosophy. Yet, the insistence on the Mahatmic revelation and on the prophetic figure of a “direct agent” clearly indicate that the author himself has by no means freed himself from the very religious outlook on Theosophy for which he chastises others.

If we wish to accept Theosophy as a Science and as a Philosophy (and this indeed would be a very useful policy) we simply must cease to emphasize in any way whatsoever the idea that Theosophy originated in Mahatmic revelation; rather we must allow the teachings and insights of the Ancient Wisdom to speak for themselves and claim the attention of interested persons strictly on their own rational and mystical merits without even the slightest references to the “Elder Brethren” and their “direct agent”. The statement “by their fruits shall ye know them” can be applied with considerable justification to H. P. Blavatsky and to those mysterious agencies which seemingly stood behind her. If these teachings are good, true and beautiful it will be self-evident to all that they must have proceeded from an exalted source, since no teaching can rise above the level of the teacher. The proof of the pudding is invariably in the eating and not in the culinary prestige of the cook who prepared it.

The teachings of Theosophy are quite capable of standing on their own feet; they are rationally sound, emotionally helpful, and if correctly understood and practised they are productive of first-hand evidence in the form of direct, immediate mystical insight. As Dr. Wilks correctly observes, in

the early days of the Theosophical Movement the teachings were presented as a challenge to the mind and to the soul of man, but subsequently they were put forth as truth to be accepted. What he fails to observe is that this retrogressive and self-defeating development was inevitable once the disastrous principle of *occult prestige* was established by just that kind of worshipful, religious talk about Mahatmas and the “direct agent”, to which Dr. Wilks himself seems somewhat addicted. It is not enough to try to destroy the occult prestige of one leader or the other, i.e. that of C. W. Leadbeater, but the entire principle must be deleted from the framework of Theosophy.

Let us maintain a “noble silence” on Mahatmas, and direct agents, and point out, as H.P.B. has many times, that within our own natures there is resident a “Mahatma”, a great soul, or higher self, and that if we but transform our lower nature, our personal self, we may become direct agents of this innate Divinity. This is philosophy, for it is as rational as reason itself, and it is science, because it has been practically proven by the mystics down through the ages; moreover it is capable of experimental verification by each and every serious aspirant.

Dr. Wilks initiated a controversy that was productive of a most stimulating exchange of views on the part of Theosophists the world over. For this we must be grateful. On the other hand, he must make up his mind whether he wants to see Theosophy as mystico-rational philosophy and science entirely without shadowy demi-gods and direct messengers lending it supernatural prestige or on the other hand as but another quasi-religion, based on revelation. He (and we) cannot have it both ways, lest we shall be guilty of what George Orwell called the phenomenon of *double-think*, described as “the power of holding two contradictory beliefs in one’s mind simultaneously and accepting both of them.”

Stephan A. Hoeller

NIGHT SHIFT

BY C. BUNTING (THE SMITH)

3 a.m.—“Lunch Time”. A steel worker sits in the yard to eat. It is a summer night; a million stars are blazing in the firmament; a wonderful night to pause for meditation and to ponder the wonders and mysteries of nature and of man.

Across the yard, a few hundred feet away, stands a gigantic blast furnace looming skyward a good two hundred feet. Its silhouette against the night sky gives it a very formidable appearance. To one who has a ny imagination it would sometimes suggest the form of a medieval alchemist working his metals in his laboratory; but the form I like best and which seems most fitting is when it becomes the “grand old archetype”, Tubal Cain himself. The mind’s eye travels back to primeval times, and the beloved spirit of our master, teacher, guide of all metal workers, Tubal Cain, is ever present in the form of the furnace and in the process of refining the metals. Here are the creative forces of “God” the father working and regenerating the matter of “mother” nature, creating a substance—iron—that is useful to man and serves him in many ways.

H.P.B. has repeated many times that we must think from analogy, and when we have mastered this process in some degree, we are able to see with the mind’s eye what the physical does not. We are in some measure able to penetrate to the causes of things as well as see the effects. This is the process mentioned also in *Light on the Path*: “Seek the way by retreating within. Seek the way by advancing boldly without.”

Theosophy to me is more than a weekly lecture or an occasional discussion with fellow-students. It is the vehicle in which I move and have my being; it is a microscope, a telescope, a mirror; it is knowledge, understanding, wisdom, feeling; it is a growing awareness, an expansion of consciousness, an attaining at-one-ment with the nat-

ure of all things; it is an occupation of body, soul and spirit; it is co-existence with social, economic, cultural and personal relationships. In other words, it is just “being”. Hence, my enjoyment of reflection at any time or place.

It is said that the present is the product of the past, and when we look at the blast furnace, its form, and all the mechanical contrivances that are appendages to it, we realize too, that this modern furnace is a product not only of the present but also of the past. On reflection its growth can be traced from primitive man who melted ore or “finds” of meteoric iron in his simple furnace, using hand bellows and charcoal in the process. The total combined collections of skills and knowledge of all metal workers from the prehistoric past embody themselves in the processes and modifications that make such a furnace possible today. The basic idea remains the same, that of refining metals, and the combining of “elements” to produce refining is a natural process. This is applicable equally to metals or man, a prime example being the records and writings of the medieval alchemists.

On observing the activity that goes on around a furnace, one sees and hears many things. One of the most notable to the initiated is the great symphony of sound. While this sound is not a Beethoven concerto, it is the actual combining of the elements in varying degrees of vibration that produces new forms under the skilful hand of man controlling the “Forces of Nature”. We may hear the whining motors of a diesel locomotive pushing heavily-laden ore cars up to the high dock to be dumped in the stock bins, or the clatter of the skip car being hoisted up to the bell chamber; the hiss of high pressure steam from some exhaust, the high note of compressed air blowing through the twyers and bustle pipe; then the sound of the furnace being tapped, and then the big blow of compressed air to hold

the hundreds of tons of stock up in the belly of the furnace and force out the iron or slag; then we hear and see the slurry and hiss of the running, leaping, sparkling, laughing molten slag running down the trough into the slag pit.

At night it is a common sight to many men here, but I wonder how many recognize the beauty and wonder of the resplendent golden-coloured aura that bathes and reflects back from everything its light touches. It is a sight that fascinates and entrances one's mind and soul, and one that you never tire of seeing, for if this beauty is in regenerated matter, what light must man shed when he is regenerated? The "good master" said, "I am the Light of the world;" if these cases are analogous,

what beauty and glory awaits the transcendent man who becomes regenerated!

A word about the men who tend these furnaces. They are of all nations, and because of the nature of their work, a great amount of co-ordination and alertness is required for the safety of the individual as well as of the group. Here are actual conditions where men are being shaped by the ideal of the first object of the Theosophical Society—whether they realize it or not. All through industrial enterprises where men have to work in teams, and where the common safety is the order of work, some ingrained factor brings out comradeship and a brotherliness that cannot be found in other environments.

Hey you! It's time to start work!

SOME THOUGHTS ON THE THEOSOPHICAL SCENE - PRESENT AND PAST

BY IVERSON L. HARRIS

From various sources I note that some thoughtful writers affiliated with the Theosophical Society (Adyar) sincerely believe that what the Masters wanted was primarily a fraternal organization built on broad philosophical, religious and scientific lines, and that the propagation of the Esoteric Tradition was only incidental to the establishment of such a fraternity.

On the other hand, the attitude of many of us brought up in the Point Loma Theosophical Society is, or at any rate has become, that the T.S. is primarily an instrument or channel for co-operative work in the spreading of the *Gupta-Vidya*. In this attitude the Associates of the U.L.T. and others who adhere to the Blavatsky-Judge tradition appear to concur.

I am satisfied that, whatever mistakes of judgment or feeling may have been made in the past, officially or by individual champions of these respective, divergent outlooks, the attitudes themselves are not

irreconcilable—in fact, they are entirely concurrent when promulgated by sincere students convinced of the validity of the motto of the Theosophical Society almost from its inception: "There is no religion higher than truth", and dedicated to the fulfilment of what became its first object: "To form a nucleus of Universal Brotherhood." Are not both attitudes really two sides of the same coin? Is it not a matter of *emphasis* rather than of *conflict*?

The sole object of the Theosophical Society as declared in the original by-laws adopted on October 30, 1875, was "to collect and diffuse a knowledge of the laws which govern the universe." At this same meeting Col. H. S. Olcott was elected President, H. P. Blavatsky, Corresponding Secretary, and William Q. Judge Counsel to the Society. When Dr. de Purucker assumed the leadership of the Point Loma Theosophical Society in 1929, the first object named in the Society's Constitution as amended under

his direction was "to diffuse among men a knowledge of the laws inherent in the Universe."

The Theosophical world is indebted to Dr. de Purucker for having effectively striven to break the molds of Theosophic minds; and, however little credit may be given to him by some who have lately climbed on to the fraternization bandwagon, the fact remains that it was he who, thirty-five years after the 1895 'split', made the first breach in the walls of organizational separateness, while adhering faithfully to the Esoteric Tradition as handed down to us by H. P. Blavatsky and the Masters. This is an undeniable fact of Theosophical history, however much some may fail to recognize it.

In confirmation of the foregoing and also to remind myself of an important phase of Theosophical history during the administration of the Point Loma Society by Dr. de Purucker from 1929 to 1942, I turned to the pages of *The Theosophical Forum*, New Series, Vol. II, No. 6, February 15, 1931, in which are published extracts from a lecture given by G. de P. in the Temple of Peace, Point Loma, on February 8, 1931. The following excerpts from his address on that occasion are as timely today as they were some three decades since:

"... Has the Theosophical Movement come to such a pass that it is now split up into warring and sectarian parts? If so, then I say shame upon anyone who refuses to follow the Masters' words and teachings of brotherhood and compassion and peace brought to us by their envoy H. P. Blavatsky . . .

"I repeat what I have said before: Let each society retain its own organization, wholly free and untrammelled; let each one retain its own officers, its own teachings, and its own traditions. Nothing would please us of The Theosophical Society better. But in doing so let us be kindly; let us be brotherly; let us forbear from unjust criticisms of each other's beliefs and teachings and officers and

organization. Let us manifest in sincerity the brotherhood which we preach in public.

"Our policy, or rather our Movement, of inter-Theosophical Fraternization was first announced here at Point Loma in 1929, and it was, I think in February, 1930, that the first public declaration of it was issued; but in the Autumn of 1929 I had a long talk with our Cabinet and our Executive Committee, and the incident which brought it to a concrete formulation was a suggestion from one who had heard me speaking and who asked why would it not be a good thing to draw up . . . a Concordat or Covenant embodying the main or fundamental or essential Theosophical teachings or doctrines, and endeavor to have the different Theosophical societies subscribe to this, or at least to give an assent to it if they did not care formally to subscribe to it. My answer was an instant and emphatic No.

"My reasons were various. I stand for free thought and free speech; and following as I do the sublime traditions of The Theosophical Society, and responsible as I am under our Constitution for its policy, I am not going to introduce sectarian customs or sectarian methods into the T.S. I am immovably opposed to drawing up any body of dogmas in a list of Theosophical doctrines—even though personally I might, and probably I would, admit every one of them as a genuine Theosophical teaching—I am irrevocably opposed, I repeat, to drawing up a body of teachings, however true, and thereafter asking anybody to subscribe to such a series of 'Articles of Faith.' This would be introducing a formulated creed into the history of the modern Theosophical Movement, and I shall never be guilty of this offense against The Theosophical Society and against all the teachings of the age-old Theosophical Movement and against man's noblest spiritual freedom. Such a 'Body of Art-

icles' or list of 'Essential Teachings' would inevitably result in limiting men's minds and circumscribing their intuitions. The whole principle of the thing is fundamentally untheosophical, is a purely brain-mind attempt to induce a formal and artificial harmony amongst us, and because artificial, is wholly wrong.

"The Theosophical Society was inaugurated to be a genuine Universal

Brotherhood of thinking men; it has from the first invited men of all faiths or of no religious belief to join us, and has, in extending this invitation, urged each one to study his own beliefs in order to find within them at their heart the principles of the majestic Wisdom-Religion of the ages which we today call Theosophy."

PILLIKATUKA

The following is reprinted from *The Path*, edited by William Q. Judge, September, 1890—*Tea Table Talk*, pp. 192-3.

When that small witch, Antonina first appeared at the tea table, we were led into instant captivity; all, all, not one escaped the thrall of this airy little philosopher, gowned in white frills, mouth serious, eyes smiling, ready to laugh or to frown as she might swiftly prefer. The halo of her four years hung innocently about her; she enchanted by her abrupt and natural transitions. Now she was a hearty child, running, laughing from corner to corner, a little romp, eager only for play. Suddenly she would drop down upon any preferred place, her deepening eyes would take on a far-away expression; her face grew rapt; it paled into that illuminated pallor which suggests a light shining through alabaster, and shows the interior soul-light breaking forth. In these moods, truths seemed accessible to her. She had innate ideas. The childlike language in which she clothed them was poetical; its earnestness thrilled her hearers almost to awe. While we still vibrated with this sensation, presto! up jumps Antonina, again a jovial child, off to the lawn and her playmates and toys. Already she has the power, when her baby fingers slip along the piano keys, to produce little tunes of her own improvisation. And, if you ask who taught her these tunes and songs, it is "*the Pillikatuka*." The word is also her own. Asked, "What is 'the

Pillikatuka?'" she replies, with a small hand laid upon her breast, "The Pillikatuka is in here. When you see, Auntie, it is not you that sees, it is the Pillikatuka. *You* don't hear anything; you think you do, but it is the Pillikatuka that hears. When you go to sleep, the Pillikatuka gets out and goes to heaven for a little while. If the Pillikatuka didn't come back, you would never wake up. You would be dead. My Pillikatuka knows everything."

The parents of Antonina are not theosophists, and she is not by way of hearing much conversation on such subjects, even if her three years could understand them. Yet she said she had been in heaven, where she saw God coming towards her "as a great Light," and when He asked what she was doing there, she replied: "Getting made over into a little girl." In all this conversation, reincarnation is plainly postulated by our small philosopher. She had been shut between city walls all winter, and on the first occasion of her being taken into the country in spring, she having then attained the mature age of four, her joy knew no bounds. All day she ran about the lawn; the ripples of her delightful laughter rang from every nook, and from under every spring-laden bush shone her beaming face. At dusk she abandoned her play. Coming into the house, she sat down in a corner, apparently revolving the day's pleasures in her mind. At last she spoke.

"Auntie, I shall sing you a song. It's a

CONCERNING DEATH AND ETERNAL LIFE

(Continued from page 10)

pretty song, Auntie. It's about spring birds in the air." The baby voice piped up, and she gave one of her little improvisations, the words and air being her own. Sweet it was, and of a flute-like quality; it might have been the "Great God Pan" piping among "the reeds by the river." A little pause followed, while again she collected her thoughts; her rapt race summed up experience. "Now, Auntie I shall sing you another song. This one is much prettier. It is the song of the winds in the pines." A more finished air and song followed. "And now," she cried, "I shall sing you a most beautiful one. This, this is the prettiest of all! It is *the joy of ripe fruit*." I do not need to say how enchanting was this "prettiest song of all." In the babe, the poet spoke. The ardent ferment and impulse of ripe fruit under the sun "wooded from out the bud," the first sentient thrills toward consciousness, were brought before the mind as Antonina, in her shadowy corner, sang with veiled eyes and shining face this occult teaching in her child's words, at the bidding of the "Pillikatuka."

I do not know that word, nor do those whom I have consulted. If Antonina were asked where she got it and what it was, she would reply, as in effect she has, "The Pillikatuka is my Pillikatuka in *here*; you have one, Auntie; don't you feel it? Everybody has a Pillikatuka."

All health and peace to the baby occultist; may the Shining Ones protect her ever!

THE CROCUS

Set within the leaves and snow,
I found a precious thing;
Hints of gold and purple glow,
The first small sparks of Spring.

—Laura Baldwin

the earth. And why not? It seemed to me quite possible. Did not holy men rise from their graves, and were they not seen walking through the streets of Jerusalem at Jesus' resurrection? (*Matt. 27:52*). This was considered as the signal of final victory, and after that—the end of time . . .

But we must turn back. Death—we should ever remember—is the holiest moment in life. At that time the soul taking leave of this earth undergoes most solemn experiences. Peace and quietness should be in the room of the departing one. If you should speak—speak in whispers! During these sacred hours the soul reviews fully the thoughts and deeds composing the life just ended and views in advance the justice of all she is to experience in her next life on earth.

The *real* man in us never dies. That part in man which thinks, loves and remembers belongs to the Triad*—which never ceases to be. Through this Triad we come into union with the Whole—the Oneness, which being of *one* substance, is indivisible and present at each point of the Universe. The Quaternary* and the Many on the other hand, are constituted of various parts and *are* divisible: they are subject to death. Jesus said: "Every kingdom divided against itself goes to ruin" (*Luke 11:17*) but the kingdom of Christ (God's spirit in us) remains forever.

The wise Greeks compared death to sleep. Death in reality is but a prolonged sleep. In death, since the Silver Cord which connects the inner lord with the body is broken, man does not return to the physical plane: he continues his existence on

*The Esoteric Philosophies regard man as a sevenfold being: the first three principles—the Triad—are the immortal part of man, while the remaining four—the Quaternary—represent mortal man.

higher planes. When the central will of man (his consciousness) leaves the House, the latter, now deserted, crumbles to pieces. When the binding power holding in harmony the complete structure of man is withdrawn, the body succumbs to dissolution. The astral body—the body of grace as Paracelsus calls it—upholds and continually renews the forces of the physical body. If it were not for the astral body, man would perish. Thus our earthly existence is clearly a continuous transmutation of forces and the achieving of conquests.

“All things have their appointed time of existence—for good and for evil,” says Paracelsus. Even the holy men (adepts) reach the moment when they have to cease living on earth. No matter how God-fearing and necessary to the nations they may be, when their time comes, they go. And so “the spirit returns to Him who gave it and the flesh to the earth” (*Eccl.* 12:7), as the earth is not a grave to the spirit, but only to the body. These three substances (spirit, soul and body) remain in their respective states until they come again to be joined together and appear in the new being. What happens after that is up to Him, who made body and soul, but to all men “it remains hidden”. To quote Paracelsus further: “The breaking up of the microcosmos begins during death. Two bodies separate from each other: the heavenly and earthly—the sacramental and the elemental bodies. The one rises *above* like the eagle, the other like lead falls *beneath* the earth. The elemental body is buried, it disintegrates and is seen no more; the sacramental body, or the heavenly, and the sidereal are not buried and do not disintegrate. After this separation the three substances return to the place from where they came originally: the physical body to the earth (*prima materia elementorum*); the soul to the *prima materia sacramentorum*; and the spirit to the *prima materia* of the airy chaos.” (*Lotusblueten*, 1879, p. 117).

Life is consciousness, death is unconsciousness. Man's existence is a constant

change between living and dying, for man lives only with regard to those things of which he is conscious. Since man is composed of different principles, there are for him different kinds of death. The death of the physical body is the separation of his earthly elements; the death of his intellect is marked by the loss of consciousness; the death of the soul is the loss of feeling; the death of the spirit is absence of faith, and eternal death is the loss of the higher individuality. “He who does not believe has already been condemned” (*John* 3:18).

For ages death has been and still is man's companion and his stern teacher. Indeed, it seems at times as though death rules supreme. But should it be so forever? Will man remain a slave in Egypt (the body) for aye? No! After the third day of burial hails the dawn of the Resurrection. The sun that never sets will rise, for death is not a primary principle, but the shadow of life; and being so, it will vanish. Death (reincarnation) opens the gates to Life and to Bliss eternal: Life will triumph. Apostle Paul complaining against the warring forces in his being cries out in desperation, “Who will save me from this body of death?” (*Rom.* 7:24). What mighty force within me can release me from the lower man sending me into corruption again and again? And he himself answers, only the power of the mystic Christ will do that. Paul speaks of the mystery of the *Resurrection* as distinct from the resurrection of Jesus as the one historic occurrence—the Resurrection being a *process* continually taking place in the souls of men. Thus he expected to experience his own resurrection in the not distant future. It is to that “*better resurrection*” that God raised Jesus from the dead status of spirit to a life “uninterrupted by death”—without that he would have to come into corruption (into reincarnation) again (*Acts* 13:34). Jesus said: “I was dead, but lo, I live forever more.” (*Rev.* 1:18). Jesus is the Revealer of Truth and an ever challenging example to all men. “I came to testify to the truth”, “I show you

an example", He said. Indeed, He is the first fruit among His brethren (*I Cor. 15: 23*) in attaining conscious immortality, and each one of us in his own turn is expected to do the same. When the physical body is transformed (spiritualized) fully, it becomes lord over death: the physical body changes into the effulgent body of the Resurrection (soma heliakon). Here Death and Reincarnation cease to function. The perfected Individual becomes a conscious living cell* in the Body of the Godhead—a conscious co-worker with the universe in unending activity, and co-sharer in its unruffled peace.

The final event, we believe, is what is meant by the dogma of "the restitution of all things"—all men returning to the glory which was ours with the Father from the beginningless beginning, but now conscious of this glory: of our immortality and endless bliss.

*The living cell is very much like a soldier in a regiment parading before the king. The soldiers march erect, proud in full and even step. Each soldier is simultaneously conscious of himself as an individual and of the regiment as a whole. Indeed, at times he feels that he is almost the whole regiment.

BOOK REVIEWS

The Philosophy of Compassion, the Return of the Goddess, by Esme Wynne-Tyson, published 1962 by Vincent Stuart Ltd., London, 272 pages with bibliography and index, price 30 shillings.

This book is intended to delineate the evolution of religious thought in the West and to trace in the Western Mysteries that spirit of compassionate Love and Wisdom which was originally transcendent therein but which was lost in the repression and subjugation of Woman and the feminine qualities. Only by the return of the Goddess, symbolic of love and wisdom, can mankind overcome spiritual death. Much

research has gone into the preparation of this book and almost every page carries some quotation from the numerous ancient and modern authorities consulted by the author.

Centuries before the Christian era the spirit of compassion appeared in the East, but the Eastern philosophies and religions are not dealt with because of space. The author notes that today ". . . individually people are kinder than they were in the days of the Persian and Roman empires; and that kindness has resulted in the West largely from the leavening of the spirit of Jesus Christ." But that "kindness" is a comparatively recent development due more, it would seem, not to any self-initiated change within Western religion, but to the introduction of those Eastern teachings into Western thought and to the growth of the concept of Universal Brotherhood following the birth of the Theosophical Movement.

The West does not have the tradition of a Golden Age in which Love and Wisdom reigned and the Law was in every man's heart, but there have been periods in which the light of the "Goddess" shone, brightly at times, dimly at others. Plotinus, the Neo-Platonist, is regarded as the clearest exponent of the Ancient Wisdom, and "in rejecting Plotinus and the Enneads the policy-makers of the Catholic Church were rejecting the perfect philosophy or rationalizing of the Creed of Christ."

The Christian Church committed the fatal error of "making the Bible of the Jews the Holy Scriptures of the Christians" and of attempting to reconcile the Jewish concept of an "all-male" god, the cruel revengeful Jehovah, with the God of Love and Wisdom of Jesus. St. Paul is blamed for much of this; St. Paul is another "all-male" who never attained to the deific male-female equipoise of the Master—but this is difficult to reconcile with Paul's "my little children for whom I travail until Christ be born in you" and ". . . though I may know all things and all knowledge, but have not Love, I am nothing." Paul was not respons-

ible for the misinterpretation of his messages by the sadistic barbarians who later gained control of the Church.

In the last chapter it is stated that "Woman has failed to play her part in the evolution of mankind because she has not been true to the highest, the Divinity, within her." In modern life the aim of woman is to ape the male; unless she re-asserts her divinity and expresses her true femininity, her essential qualities will be submerged in a typically masculine state lacking all grace, beauty, compassion, mercy and joy. If compassion and wisdom are to become the dominant factors in human affairs, the inner light of the Father-Mother Principle must illuminate and guide our outer ways; the Goddess must be re-enthroned with the God.

Mrs. Wynne-Tyson is the Editor of *World Forum*, and the author of *Mithras: The Fellow in the Cap*, *This is Life Eternal*, *The Unity of Being* and *Prelude to Peace*.

—D.W.B.

☆ ☆ ☆

Applied Magic, by Dion Fortune. Published by The Aquarian Press, London 1962. pp. 110. 15 shillings.

Aspects of Occultism, by Dion Fortune. Published by The Aquarian Press, London 1962. pp. 87. 15 shillings.

The works of the late Dion Fortune were written a long time ago, and many of these from the viewpoint of the psychic. It is gratifying to note that the Society of the Inner Light has seen fit to provide in these two books several of her hitherto unpublished essays.

The chapter titles are varied and run to the extreme: God and the Gods, The Worship of Isis, Power Tides and Cycles, The Psychology of Ritual, Non Humans, The Circuit of Force, Black Magic and a short but very satisfying Esoteric Glossary.

The chapter on Christianity and Reincarnation is extremely interesting to the Christian and the Qabalist. The authoress

mentions Christianity and the Qabalah as with one breath. The Qabalah explains many passages of the New Testament, for instance, the closing passage of the Lord's Prayer, "For Thine is the Kingdom, the Power and the Glory, for ever, Amen." This is to be found on the Sephirothic Tree of Life, and the Qabalist holds the Key. With this mighty invocation every Magus seals his aura before commencing any magical operation.

Dion Fortune reviews "The Occult Field Today" and has this to say:

"The movement founded by Madam Blavatsky is rallying its shattered forces, and it is *The Secret Doctrine* which is the sacred book that will hold the movement together. There must be a book written under the influence of a powerful spiritual inspiration, which forms the nucleus of any movement that is to survive its founder."

"The Occult Way" defines clearly and in a few words the two paths of "Return"—the "Path of Renunciation" and the "Path of Fulfillment". The latter, as Dion Fortune explains, is not a breaking away from the path of human destiny, but a concentration and sublimation of that destiny.

There is "Magic, White and Black," and one never experiments with the White unless prepared to deal with the obverse side, which is Black. The technique used in White or Black Magic differs in no way, other than in the attitude of the operator, and the symbolism and powers contacted thereby. "Indiscriminate dabbling" in seances, fortune telling, psychism and such like, are, with other things, classified as Grey, as no account is taken of anything but personal desires and the question of the spiritual quality is never considered.

These two books, *Aspects of Occultism* and *Applied Magic* are interesting, concise and will prove beneficial for reference to all serious students of the occult.

—Jessie Webb

OLCOTT HARIJAN FREE SCHOOLS

In response to the article on the Olcott Harijan Free Schools which appeared in our May-June, 1962, issue, donations were sent in by several of our readers and these were gratefully acknowledged. A further report of the Schools' activities and needs has now been received from Mr. Felix Layton, Principal, from which the following is taken.

The Olcott Harijan Free Schools were founded in 1894 by Col. H. S. Olcott. They were probably the first non-missionary schools in India to help the poorest and most under-privileged children to learn how to help themselves. Today 900 students from the poorest families in the area attend the two schools at Adyar and Adyar Fishing Village.

Many of the students come to school in clothes little better than rags; many, lacking facilities of water and soap, come dirty. Hunger is never far from these children; probably a third of them have nothing to eat before coming to school at 9 a.m. Many of them go through periods when parents are unemployed and the free midday meal and glass of milk provided by the school are their only food for 24 hours. Diseases such as scabies, "sore eyes" and diseases of malnutrition are common.

During the school year 1961-62 generous contributions enabled the schools to provide:

● Medical Treatment: Dr. S. J. Dorab donated her services and usually treats 75 children daily.

● Washing facilities: A long water tank on a concrete platform, and dippers provide open air showers. Soap, towels, combs and mirrors are provided and cleanliness is thus taught practically. Clothes can also be washed here.

● A free glass of warm milk (from C.A.R.E. milk powder) is available to each child daily.

● A free midday meal daily, plain but nourishing is available to every child. (Made

possible by contributions to the schools which earn matching grants from the Government, and gifts of wheat and rice from C.A.R.E.) The feeding of the children is handled very efficiently by one teacher and 80 student volunteers.

In addition to the ever present need for donations to help with the feeding of the children and for the maintenance of the work, donations will be welcomed for the following urgent needs:

1. Assistance in providing clothing for needy students (A child can be clothed for Rs. 5 or \$1.00)

2. An additional school room for the Fishing Village School which serves the poorest community and was overcrowded last year. (This building would cost Rs. 1500 or about \$300.00)

3. A kitchen and store room complete with a tap and a drain to replace the present open air kitchen which has no drain and to which water has to be carried 100 yards by student volunteers. (This would cost Rs. 7,000.)

4. Furniture, carpentry tools, etc.

5. Financial assistance to teachers. Present Government approved salaries range from Rs. 75 to Rs. 125 per month (less than \$16.00 to \$27.00 per month).

It is hoped that the generous support which made this year's successful progress possible will continue so that this help to needy children may be maintained and increased.

Contributions should be made payable to Olcott Harijan Free Schools, Adyar, Madras, India, and sent by registered post.

Felix Layton, Principal

SOME EARLY CANADIAN LODGES

In order to allow sufficient time to verify additional information which has come to hand, the article *Some Early Canadian Lodges* by Mr. Dudley W. Barr will be continued in the May-June issue.

The Editors.

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